

IN THE GARDEN

ALIEN SOIL

While some people like to remake nature in their own image, others prefer to live and let live.

BY JAMAICA KINCAID

WHATEVER it is in the character of the English people that leads them to obsessively order and shape their landscape to such a degree that it looks like a painting (tamed, framed, captured, kind, decent, good, pretty), while a painting never looks like the English landscape, unless it is a bad painting—this quality of character is blissfully lacking in the Antiguan people. I make this unfair comparison (unfair to the Antiguan people? unfair to the English people? I cannot tell, but there is an unfairness here somewhere) only because so much of the character of the Antiguan people is influenced by and inherited, through conquest, from the English people. The tendency to shower pity and cruelty on the weak is among the traits the Antiguan inherited, and so is a love of gossip. (The latter, I think, is responsible for the fact that England has produced such great novelists, but it has not yet worked to the literary advantage of the Antiguan people.) When the English were a presence in Antigua—they first came to the island as slaveowners, when a man named Thomas Warner established a settlement there in 1632—the places where they lived were surrounded by severely trimmed hedges of plumbago, topiaries of willow (casuarina), and frangipani and hibiscus; their grass was green (odd, because water was scarce; the proper word for the climate is not “sunny” but “drought-ridden”) and freshly cut; they kept trellises covered with roses, and beds of marigolds and cannas and chrysanthemums.

Ordinary Antiguan (and by “ordinary Antiguan” I mean the Antiguan people, who are descended from the African slaves brought to this island by Europeans; this turns out to be a not un-



common way to become ordinary), the ones who had some money and could live in houses of more than one room, had gardens in which only flowers were grown. This made it even more apparent that they had some money, in that all their outside space was devoted not to feeding their families but to the sheer beauty of things. I can remember in particular one such family, who lived in a house with many rooms (four, to be exact). They had an indoor kitchen and a place for bathing (no indoor toilet, though); they had a lawn, always neatly cut, and they had beds of flowers, but I can now remember only roses and marigolds. I can remember those because once I was sent there to get a bouquet of roses for my godmother on her birthday. The family also had, in the middle of their small lawn, a willow tree, pruned so that it had the shape of a pine tree—a conical shape—and at Christmastime this tree was decorated with colored lights (which was so unusual and seemed so luxurious to me that when I passed by this house I would beg to be allowed to stop and stare at it for a while). At Christmas, all willow trees would suddenly be called Christmas trees, and for a time, when my family must have had a small amount of money, I, too, had a Christmas tree—a lonely, spindly branch of willow sitting in a bucket of water in our very small house. No one in my family and, I am almost certain, no one

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in the family of the people with the lighted-up willow tree had any idea of the origins of the Christmas tree and the traditions associated with it. When these people (the Antiguans) lived under the influence of these other people (the English), there was naturally an attempt among some of them to imitate their rulers in this particular way—by rearranging the landscape—and they did it without question. They can't be faulted for not asking what it was they were doing; that is the way these things work. The English left, and

most of their landscaping influence went with them. The Americans came, but Americans (I am one now) are not interested in influencing people directly; we instinctively understand the childish principle of monkey see, monkey do. And at the same time we are divided about how we ought to behave in the world. Half of us believe in and support strongly a bad thing our government is doing, while the other half do not believe in and protest strongly against the bad thing. The bad thing succeeds, and everyone, protester and supporter alike, enjoys immensely the results of the bad thing. This ambiguous approach in the many is always startling to observe in the individual. Just look at Thomas Jefferson, a great American gardener and our country's third President, who owned slaves, and strongly supported the idea of an expanded American border, which meant the extinction of the people who already lived on the land to be taken, while at the same time he was passionately devoted to ideas about freedom—ideas that the descendants of the slaves and the people who were defeated and robbed of their land would have to use in defense of themselves. Jefferson, as President, commissioned the formidable trek his former secretary, the adventurer and botany thief Meriwether Lewis, made through the West, sending plant specimens back to the President along the way. The *Lewisia rediviva*, state flower of Montana, which Lewis found in the Bitterroot River valley, is named after him; the *clarkia*, not a flower of any state as far as I can tell, is named for his co-adventurer and botany thief, William Clark.

What did the botanical life of Antigua consist of at the time another fa-

mous adventurer—Christopher Columbus—first saw it? To see a garden in Antigua now will not supply a clue. I made a visit to Antigua this spring, and most of the plants I saw there came from somewhere else. The bougainvillea (named for another restless European, the sea adventurer Louis-Antoine de Bougainville, first Frenchman to cross the Pacific) is native to tropical South

America; the plumbago is from Southern Africa; the croton (genus *Codiaeum*) is from Malay Peninsula; the *Hibiscus rosa-sinensis* is from Asia



and the *Hibiscus schizopetalus* is from East Africa; the allamanda is from Brazil; the poinsettia (named for an American ambassador, Joel Poinsett) is from Mexico; the bird of paradise flower is from Southern Africa; the Bermuda lily is from Japan; the flamboyant tree is from Madagascar; the casuarina is from Australia; the Norfolk pine is from Norfolk Island; the tamarind tree is from Africa; the mango is from Asia. The breadfruit, that most Antiguan (to me) and starchy food, the bane of every Antiguan child's palate, is from the East Indies. This food has been the cause of more disagreement between parents and their children than anything else I can think of. No child has ever liked it. It was sent to the West Indies by Joseph Banks, the English naturalist and world traveller, and the head of Kew Gardens, which was then a clearing house for all the plants stolen from the various parts of the world where the English had been. (One of the climbing roses, *Rosa banksiae*, from China, was named for Banks' wife.) Banks sent tea to India; to the West Indies he sent the breadfruit. It was meant to be a cheap food for feeding slaves. It was the cargo that Captain Bligh was carrying to the West Indies on the ship *Bounty* when his crew so rightly mutinied. It's as though the Antiguan child senses intuitively the part this food has played in the history of injustice and so will not eat it. But, unfortunately for her, it grows readily, bears fruit abundantly, and is impervious to drought. Soon after the English settled in Antigua, they cleared the land of its hardwood forests to make room for the growing of tobacco, sugar, and cotton, and it is this that makes the island drought-ridden to this day. Antigua is

also empty of much wildlife natural to it. When snakes proved a problem for the planters, they imported the mongoose from India. As a result there are no snakes at all on the island—nor other reptiles, other than lizards—though I don't know what damage the absence of snakes causes, if any.

What herb of beauty grew in this place then? What tree? And did the people who lived there grow anything beautiful for its own sake? I do not know; I can only make a straightforward deduction: the frangipani, the mahogany tree, and the cedar tree are all native to the West Indies, so these trees are probably indigenous. And some of the botany of Antigua can be learned from medicinal folklore. My mother and I were sitting on the steps in front of her house one day during my recent visit, and I suddenly focussed on a beautiful

bush (beautiful to me now; when I was a child I thought it ugly) whose fruit I remembered playing with when I was little. It is an herbaceous plant that has a red stem covered with red thorns, and emerald-green, simple leaves, with the same red thorns running down the leaf from the leafstalk. I cannot remember what its flowers looked like, and it was not in flower when I saw it while I was there with my mother, but its fruit is a small, almost transparent red berry, and it is this I used to play with. We children sometimes called it "china berry," because of its transparent, glassy look—it reminded us of china dinnerware, though we were only vaguely familiar with such a thing as china, having seen it no more than once or twice—and sometimes "baby tomato," because of its size, and to signify that it was not real; a baby thing was not a real thing. When I



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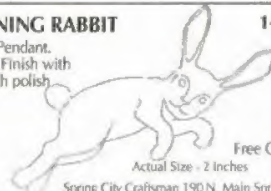
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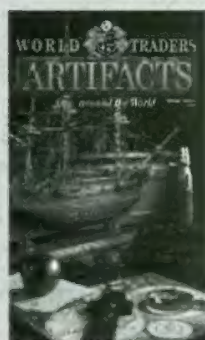
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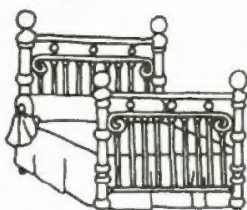
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pointed the bush out to my mother, she called it something else; she called it cancanberry bush, and said that in the old days, when people could not afford to see doctors, if a child had thrush they would make a paste of this fruit and rub it inside the child's mouth, and this would make the thrush go away. But, she said, people rarely bother with this remedy anymore. The day before, a friend of hers had come to pay a visit, and when my mother offered her something to eat and drink the friend declined, because, she said, she had some six-sixty-six and maiden-blush tea waiting at home for her. This tea is taken on an empty stomach, and it is used for all sorts of ailments, including to help bring on abortions. I have never seen six-sixty-six in flower, but its leaves are a beautiful ovoid shape and a deep green—qualities that are of value in a garden devoted to shape and color of leaf.

People who do not like the idea that there is a relationship between gardening and wealth are quick to remind me of the cottage gardener, that grim-faced English person. Living on land that is not his own, he has put bits and pieces of things together, things from here and there, and it is a beautiful jumble—but just try duplicating it; it isn't cheap to do. And I have never read a book praising the cottage garden written by a cottage gardener. This person—the cottage gardener—does not exist in a place like Antigua. Nor do casual botanical conversation, knowledge of the Latin names for plants, and discussions of the binomial system. If an atmosphere where these things could flourish exists in this place I am not aware of it. I can remember very well the cruel Englishwoman who was my botany teacher, and that, in spite of her cruelty, botany was one of my two favorite subjects in school. (History was the other.) With this in mind I visited a bookstore (the only bookstore I know of in Antigua) to see what texts are now being used in the schools and to see how their content compares with what was taught to me back then; the botany I had studied was a catalogue of the plants of the British Empire, the very same plants that are now widely cultivated in Antigua and are probably assumed by ordinary Antiguan to be native to their landscape—the mango, for example. But it turns out that botany as a subject is no longer taught in Antiguan

schools; the study of plants is now called agriculture. Perhaps that is more realistic, since the awe and poetry of botany cannot be eaten, and the mystery and pleasure in the knowledge of botany cannot be taken to market and sold.

And yet the people of Antigua have a relationship to agriculture that does not please them at all. Their very arrival on this island had to do with the forces of agriculture. When they (we) were brought to this island from Africa a few hundred years ago, it was not for their pottery-making skills or for their way with a loom; it was for the free labor they could provide in the fields. Mary Prince, a nineteenth-century African woman, who was born in Bermuda and spent part of her life as a slave in Antigua, writes about this in an autobiographical account, which I found in "The Classic Slave Narratives," edited by Henry Louis Gates, Jr. She says:

My master and mistress went on one occasion into the country, to Date Hill, for change of air, and carried me with them to take charge of the children, and to do the work of the house. While I was in the country, I saw how the field negroes are worked in Antigua. They are worked very hard and fed but scantily. They are called out to work before daybreak, and come home after dark; and then each has to heave his bundle of grass for the cattle in the pen. Then, on Sunday morning, each slave has to go out and gather a large bundle of grass; and, when they bring it home, they have all to sit at the manager's door and wait till he come out: often they have to wait there till past eleven o'clock, without any breakfast. After that, those that have yams or potatoes, or fire-wood to sell, hasten to market to buy... salt fish, or pork, which is a great treat for them.

Perhaps it makes sense that a group of people with such a wretched historical relationship to growing things would need to describe their current relationship to it as dignified and masterly (agriculture), and would not find it poetic (botany) or pleasurable (gardening).

In a book I am looking at (to read it is to look at it: the type is as tall as a doll's teacup), "The Tropical Garden," by William Warren, with photographs by Luca Invernizzi Tettoni, I find statements like "the concept of a private garden planted purely for aesthetic purposes was generally alien to tropical countries" and "there was no such tradition of ornamental horticulture among the inhabitants of most hot-weather places. Around the average home there might be a few specimens chosen especially be-

cause of their scented flowers or because they were believed to bring good fortune. . . . Nor would much, if any, attention be paid to attractive landscape design in such gardens: early accounts by travellers in the tropics abound in enthusiastic descriptions of jungle scenery, but a reader will search in vain for one praising the tasteful arrangement of massed ornamental beds and contrasting lawns of well-trimmed grass around the homes of natives." What can I say to that? No doubt it is true. And no doubt contrasting lawns and massed ornamental beds are a sign of something, and that is that someone—someone other than the owner of the lawns—has been humbled. To give just one example: on page 62 of this book is a photograph of eight men, natives of India, pulling a heavy piece of machinery used in the upkeep of lawns. They are without shoes. They are wearing the clothing of schoolboys—khaki shorts and khaki short-sleeved shirts. There is no look of bliss on their faces. The caption for the photograph reads, "Shortage of labour was never a problem in the maintenance of European features in large colonial gardens; here a team of workers is shown rolling a lawn at the Gymkhana Club in Bombay."

And here are a few questions that occur to me: what if the people living in the tropics, the ones whose history isn't tied up with and contaminated by slavery and indenturedness, are contented with their surroundings, are happy to observe an invisible hand at work and from time to time laugh at some of the ugly choices this hand makes; what if they have more important things to do than make a small tree large, a large tree small, or a tree whose blooms are usually yellow bear black blooms; what if these people are not spiritually feverish, restless, and full of envy?

When I was looking at the book of tropical gardens, I realized that the flowers and the trees so familiar to me from my childhood do not now have a hold on me. I do not long to plant and be surrounded by the bougainvillea; I do not like the tropical hibiscus; the corallita (from Mexico), so beautiful when tended, so ugly when left to itself, which makes everything around it look rusty and shabby, is not a plant I like at



all. I returned from my visit to Antigua, the place where I was born, to a small village in Vermont, the place where I choose to live. Spring had arrived. The tulips I had planted last autumn were in bloom, and I liked to sit and caress their petals, which felt disgustingly delicious, like scraps of *peau de soie*. The dizzy-making yellow of dandelions and cowslips was in the fields and riverbanks and marshes. I like these things. (I do not like daffodils; but that's a legacy of the English approach: I was forced to memorize the poem by William Wordsworth when I was a child.) I transplanted to the edge of a grove of pine trees some foxgloves that I grew from seed in late winter. I found some Virginia bluebells in a spot in the woods where I had not expected to find them, and some larches growing grouped together, also in a place I had not expected. On my calendar I marked the day I would go and dig up all the mulleins I could find and re-plant them in a very sunny spot across from the grove of pine trees. This is to be my forest of mulleins, though in truth it will appear a forest only to an ant. I marked the day I would plant the nasturtiums under the fruit trees. I discovered a clump of Dutchman's-breeches in the wildflower bed that I inherited from the man who built and used to own the house in which I now live, Robert Woodworth, the botanist who invented time-lapse photography. I waited for the things I had ordered in the deep cold of winter to come. They started to come. Mr. Pembroke, who represents our village in the Vermont legislature, came and helped me dig some of the holes where some of the things I wanted to put in were to be planted.

Mr. Pembroke is a very nice man. He is never dressed in the clothing of schoolboys. There is not a look of misery on his face; on his face is the complicated look of an ordinary human being. When he works in my garden, we agree on a price; he sends me a bill, and I pay it. The days are growing longer and longer, and then they'll get shorter again. I am now used to that ordered progression, and I love it. But there is no order in my garden. I live in America now. Americans are impatient with memory, which is one of the things order thrives on. ♦

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